The Inquirer

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CAN WE BEAT THIS?

THE FATE OF AN ANGLICAN LIBERAL

WHILE certain Unitarian divines are still chewing their *Biros* over how to restate the Unitarian position in a way impervious to the attacks of Logical Positivism on traditional religious thinking, one Anglican divine has managed to produce a whole book on the subject*. While the remaining Unitarians continue to write and think as if Russell, Moore and Wittgenstein had never existed, the movement that prides itself on being always abreast of modern knowledge and thought has once again been "beaten to the post".

We cannot claim however that our faith is one for "thinking" men if we have never given a moment's thought to certain basic questions about it—such as, "Is human reasoning alone sufficient to interpret our religious experiences?" and "Is our notion of God part of a coherent and systematically unified interpretation of experience?" One should take for granted the answer "Yes" to both these questions from all those who contribute to the columns of this paper. But it would mean that before even starting to speak encouraging words to our readers we would have to have sorted out some very precise notions about things like "God", "Freewill" and "Immortality". Much unnecessary controversy, however, would thereby be avoided.

The Start

Mr. Cleobury makes a very brave attempt to formulate only such notions as will weather the criticisms of those who claim that "metaphysical statements are meaningless" and "ethical statements only convey our feelings". He starts off in fine style—

> We must insist on the validity of human reasoning in the interpretation of religious experience . . . . Interpretation involves rational construction, i.e., an integration of the experience into our general view of reality . . . . We must believe that reality is a self-consistent and a systematic unity.

He has certainly taken the full measure of modern thought—

> There is something fundamentally wrong with the notion that a man consists of two co-ordinate entities which act and re-act on one another—a bodily machine and a psychological ghost.

It should stimulate even Unitarians to be told that man's awareness is "part of and completely included in God's awareness" and that—

> We are not concerned with a distant God who long ago and once for all "created" a world and wound it up like a clock.

The Finish

But their stimulation would be short-lived, because, if we read closely, we find Mr. Cleobury smuggling in again an "original external Designer", we find him disparaging the knowledge that the sciences give us as "fictional" and "irrelevant" when we start to speculate about "God" and "Immortality". The demand for a "coherent and unified interpretation of experience" becomes even more faint when in one breath Mr. Cleobury admits the word "I" does not refer to any particular entity, and a series of mental events necessarily involves a "self", and then in the next breath talks happily of survival of death in the shape of an "extension of the memory-chain". Again though "man's awareness is completely conditioned" by Time and Space, yet Mr. Cleobury can think of a God who transcends Time and Space. And when Mr. Cleobury eventually leaves us with two "universes of discourse", the personal (about human experience) and the impersonal (about the sense world) which we must never mix, because the human mind is essentially monistic in its demands and Christian theology is essentially dualistic, we are not surprised to find him throwing in the sponge completely—

> The task of synthesising the sciences into One Science is quite beyond us . . . . We must admit our limitations.

Our Opportunity

The task is only beyond Mr. Cleobury because he tries to be "philosopher" and "theologian" at the same time; he must choose, that is, whether he wants to be the "F. H. Cleobury, Ph.D." who writes on philosophy, or the "Rev. F. H. Cleobury" who is Rector of Hertingfordbury.

How long will we have to wait before finding out whether the Unitarian divines who are now pondering the same problems will have left behind them a similar intellectual shambles?

(*Contributed*)

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*Christian *Rationalism and Philosophical Analysis* by F. H. Cleobury, Ph.D. James Clarke & Co. Ltd. 15s.

THE STORY OF UNITARIANISM

II. THE MISSIONARY EFFORT

By Principal Kenworthy

I AM not one of those who believe that history teaches, or that past achievement will necessarily throw light on future achievement. Conditions in the second half of the nineteenth century were vastly different from today—the second half of the twentieth century. What proved successful then offers no guarantee at all of success today. So I am not endeavouring to glean lessons that may be applied today—at a time when we are keenly aware of a need for revival and we are speaking of such possibilities as Forward Movements and Unitarian Advance. I simply want to make a few comments on this missionary enterprise of a century ago largely based on the work of the East Cheshire Christian Union.

One interesting aspect of the story of this Union is the vital part played in its work by the British and Foreign Unitarian Association—a body very much maligned in certain quarters—and the rather ambivalent attitude of the Union—or some members of it—to the Association. Possibly this can be paralleled in the stories of other local associations. The East Cheshire, of course, gained its financial support at the beginning from annual collections in the churches and individual subscriptions. After about nine years of its existence the Union found itself overspending its income by a considerable amount. It thereupon appointed a sub-committee consisting of the ministers of the supporting churches to inquire into its financial condition and make suggestions for its improvement. As well as counselling economy, it urged the Union to seek what it called "outer aid". As a result it secured an annual grant from the B. and F.U.A. Without this support of the B. and F.U.A., it seems to me, the Union would have had but little success. When the annual grant began in 1869, it enabled missionaries, all of whom were paid by the Union, to be in charge of three separate congregations—Flowery Field, Stalybridge and Mottram : to the considerable benefit of each. This annual contribution continued for many years and it was no more than just that a regular item in the East Cheshire's minutes should be a resolution of gratitude to the B. and F.U.A. for its constant generosity.

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At the same time, as I have indicated, the relations between the Union and the Association were somewhat strange. The Union was profoundly glad of monetary help, but for its own part it refused for a long time either to subscribe to the Association's funds, or to affiliate with it. This was due to the opposition of those who regarded the B. and F.U.A. as an avowedly doctrinal body, while the Union itself had an undogmatic character being composed of churches which did not require any subscription to articles of theological belief. This was in spite of the fact that there is constant reference in the Union's minutes to its aims of founding distinctively Unitarian congregations. Every attempt to affiliate the Union to the Association failed until in 1928 the General Assembly was formed. As one motion of opposition put it—it would be inexpedient and inconsistent for a Union with an undogmatic character to become formally affiliated with an essentially and avowedly doctrinal association. It was not inexpedient to receive financial help from the dogmatists. However, when the General Assembly was formed, in East Cheshire, both appointed a representative to its Council and subscribed to its funds. In fact the whole history of the Union shows the value of association with a strong central body not only for monetary aid, but for more effective working in every direction.

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One is also struck when considering the expansion of this period by the fact that the pattern of beginnings was almost always the same. There was a course of lectures on Unitarian Christianity, given in some public room or hall, followed by public services, perhaps monthly at first and then weekly. This is interesting because of the opposition of some members of the East Cheshire to doctrinal teaching. Judging from the titles of the lectures they were essentially doctrinal in character, giving the content and character of Unitarian beliefs. One may, perhaps, doubt the efficacy of public lectures today. Then they reflected a contemporary interest in theological questions. They attracted what to us must be astonishingly large audiences.

In a little place like Marple, for instance, an inaugural lecture on Unitarian Christianity was heard by 160 people. We should be very much surprised if that happened today. Now the focus of interest is not directed in the same way to theological matters. Yet it would be legitimate to make one comment. Whatever methods one may use nowadays, they must have behind them a clear and definite message. When our movement has been successful, it has been able to present a coherent and positive gospel. That was true of both periods of renewal in the nineteenth century.

Then again, and as space is short this must be my last point, using the East Cheshire as an example, it is to be noted how many causes were started, flourished for a time, and then faded out. Unitarian missionary activity was carried out at various periods in far more places than where churches were established : for instance, at Longton, Hanley and Cheadle in Staffordshire ; Whitchurch, Boston Mills, Middlewich, Sandbach, Northwich, Biddulph, Hadfield, Bollington and so on. At these places Unitarian congregations were gathered and existed for a space—perhaps a few months, perhaps a few years.

One might ask, therefore, that when financial resources are limited and ministerial man-power is restricted, as they nearly always have been and as they are today, whether there is not need first for concentration of effort, and secondly, for persistence in certain selected places.

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With regard to the latter point—at Stalybridge it was in 1861 that public services were started in the Foresters' Hall. The town was placed on the East Cheshire's preachers' plan. It was not long before services were suspended ; then they were started again, and suspended again. It took nearly ten years and the support of permanent ministerial oversight for a congregation to be established and a building erected ; it took longer in the case of Glossop and longer still at Flowery Field. At that period, with the help of the B. and F.U.A. the Union was able to place full time missionaries financed by the Union in at least three places. One thing is clear from the record of the Union's successes and failures. Where the Union was able to maintain constant ministerial oversight for a substantial period, there was hope of ultimate success ; where that was not possible and there was no continuous and vigorous leadership, failure was invariably the result.

I would repeat what I said earlier : that the conditions of 1859 are not those of 1959. Comments may be made and conclusions drawn—whether these are applicable always to today is not for the historian to say.

Swansea.—On Sunday evening, May 31st, the congregation had the pleasure of the Rev. Dr. J. Morrison Thomas of Chicago as its preacher. Dr. Thomas, aged 86, and a liberal Congregational minister, is a native of Swansea, and had a wish during his present visit to Britain to preach in the pulpit of his great-great-great-grandfather, the Rev. Richard Aubery, who was also a Swansea man. Richard Aubery was minister in Swansea, 1804-36, and it was under his leadership that the congregation became Unitarian. In the church is a tablet to his memory.

Owing to the dispute in the printing industry we regret to inform our readers that it is possible that next week's issue may not appear.

We shall do our best to make emergency arrangements, and will resume normal publication as soon as the dispute is settled.

A LAYMAN'S NOTES

By a Lay Contributor

I AM constantly coming across pleasant little snippets of news tucked away in corners of the *Inquirer*. When recently I read with delight *Hilda, the Diary of a Schoolboy*, " edited by Spencer Martindale ", I did not know that Spencer Martindale was a reader of the *Inquirer*. As its title implies, the book, which is quite short, consists simply of extracts from the diary of a schoolboy (in the year 1926). At first I thought it must be very skilful fiction (it has the deceptively simple narrative style of a Maurice Baring novel), but soon I became convinced that it must be true. No grown-up writer could have invented the story of the unfolding friendship between the young diarist and the schoolgirl, Hilda—still less the unique, sad, and unforeseeable ending of the book.

Incidentally, the price of the book is not 15/-, as we said in the issue of June 6th, but only 5/-. (My own feeling is that if it *had* been the larger amount, it would not have been excessive. It is a little classic.)

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In the B.B.C.'s early morning programme *Today* Christopher Serpell told us something about the Episcopalian Cathedral in Washington, where the funeral service for Mr. John Foster Dulles was held at the end of last month. It received a charter from Congress in 1893, but it is not finished yet. There is no Established Church in the U.S.A., so the cathedral cannot be assisted from public funds. Furthermore, " since there is an almost morbid fear of offending religious minorities, no great philanthropist or charitable foundation has taken a conspicuous part in financing the building". One pleasant thing, though, is that, under its charter, the cathedral is open to all denominations. Mr. Dulles's funeral was conducted by Presbyterian ministers, and no one saw anything odd in that. (Imagine a Baptist, or even a Methodist service taking place in Westminster Abbey ?)

The joint use of church buildings seems to depend more on historical accident than on deep theological considerations. Dr. Schweitzer's village church at Gunsbach was (and, I suppose, still is) used by both Protestant and Roman Catholic congregations. In this country many large hospitals have a single church which is used by the Anglican and Free Church congregations, and sometimes by the Catholics as well, and no one is any the worse for it.

I believe that in the 1830's Dr. Thomas Arnold (" Arnold of Rugby ") evolved a revolutionary scheme for making the parish churches available for the worship of all the Christian denominations. Of course it came to nothing, but would have been a wonderful step forward if it had been achieved.

I have tried, without success, to find out the exact details of Arnold's proposal. I wonder if one of our learned church historians could oblige.

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There is another point on which I (and possibly some other readers of the *Inquirer*) should greatly welcome some enlightenment. It is this question of Government grants for Church schools. I am a bit confused over the whole matter myself.

On the other hand, if I were an Anglican, I think I should be all for allowing Church schools go over completely to the local education authority, and for devoting any money we had to the training of teachers in colleges with a religious background. If all the money goes on repairing the walls and the roof, and putting up new buildings, there is going to be very little left for the training of teachers ; and they, after all, are much more important than the bricks and mortar (which the State is bound to provide, anyway). I believe some dioceses are coming round to this kind of view.

On the other hand, as a Unitarian, I cannot see the harm in any denomination's deciding, if it wishes, to keep control of its day schools, and even getting Government help to build larger ones. As a taxpayer, too, I would rather pay a 50 per cent, or even a 75 per cent grant to a church body to enable it to build (and thereafter to maintain) school buildings, than have to fork out the full 100 per cent cost of a county school of the same size.

So my personal view (which I know is rather unorthodox by Free Church standards) is that we are not living way back in 1902, and that all this Free Church lobbying against grants to Anglican and Roman Catholic schools is a bit uncalled-for.

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It was nice to read about Lord Hailsham's love of heretics, which he voiced in the House of Lords debate on television on June 3rd. Lord Pakenham (who is a Roman Catholic) had been trying to get the Lord President to agree that "the Christian moral code and the basic religious beliefs of Christianity" should be supported and fostered by the B.B.C. and I.T.A., and to disapprove of the opportunities given to agnostics like Bertrand Russell, Julian Huxley and A. J. Ayer to broadcast their opinions. Lord Hailsham, I am glad to say, did not agree that it was wise to try to " stack the cards " (his phrase, not mine) in these matters.

" I would remind Lord Pakenham ", he added, " of the writing of St. Augustine of Hippo on the toleration to be extended to heretics, when St. Augustine said that heretics were the best schoolmasters of Catholic doctrine, because they taught the Church how to define her position and her arguments ".

Good. I hope the B.B.C. Religious Advisory Committee takes Hansard.

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A week ago we received the news that Jamie had " passed his eleven-plus ", or, to use the more poetic English of the Borough Education Office, " qualified under the selection procedure for admission to secondary schools." So next term he will be following in Gordon's footsteps, four years behind him, at our local co-educational secondary grammar school.

It is a good school, and, if Gordon's experience is anything to go by, he will be very happy there. Our only regret is that we shall be exchanging the welcoming informal atmosphere of Jamie's present junior school—where everybody knows everybody, and the two " open evenings " in the school year are social occasions that one looks forward to keenly—for the much less welcoming world (for parents) of the grammar school, where one gets the impression that mothers and fathers are better seen and not heard. Not even seen, for that matter. There is no " open evening " for parents until the end of the child's third year, so that there is no chance of getting to know the staff as human beings during the two important first years.

Most of the secondary schools locally seem to adopt this " parents, keep away " attitude. Some parents can be an awful nuisance, I know, but surely that is no reason why all parents should be quarantined in this way. I don't know what the answer is.

To the Editor

Sir : On the very day we launched an appeal to our members at Sychbant Unitarian Chapel, Cardiganshire for a £1,000 to build a new schoolroom, our organ collapsed completely. If any of your readers know where we can buy a small organ cheaply please contact me at The Manse, Allygloca, Llanybydder, Carms.

(Rev.) D. Jacob Davies.

News Items

Bank Street, Gorse.—The Sunday School Anniversary and Crowning of the Rose Queen was held on Sunday, June 7th, when there was a congregation of 250. The children walked in procession around the Church carrying bouquets of flowers and carried out their duties with grave decorum.

Dundee.—For the past seven months, the Rev. G. D. Foote, who had retired to Carnoustie last September, has been acting as Minister-in-Charge of the Dundee church and has been conducting the Sunday Services regularly. Now it has come to pass that a rather busy " retirement " has led to a return to the active Ministry for on Saturday, 30th May, a very happy Meeting of Welcome to Mr. and Mrs. Foote was held to mark the appointment of Mr. Foote as the official minister of the church.

TOM PAINE AND HIS RELIGION

By R. D. Woodall

"AS to the learning that any person gains from school education, it serves only, like a small capital, to put him in the way of beginning learning for himself afterwards. Every person of learning is finally his own teacher".

Such was one of the many claims of Tom Paine, the Deist, whose "Rights of Man" forced him to avoid a charge of sedition by leaving England for exile first in France and then in the United States. Tom Paine who died 150 years ago on June 8th was a rebel. He was despised by the "respectable" of his day but his opinions on many matters have still a realism that much "modernism" lacks.

Tom Paine was a character. The son of a Quaker father, and an Anglican mother considerably older than her husband. He left school at 13 and worked at a variety of jobs. He was in turn a seaman on a privateer, a storekeeper, a stay-maker, a tobacconist, a schoolmaster and exciseman before finding his true vocation as author of pamphlets like his "Common Sense".

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To contemporaries Paine was an atheist, because of his attacks on orthodox religion in books like his "Age of Reason". Yet many Unitarians would today agree with much of what he wrote, even if Paine was attacked by contemporary Unitarians like Gilbert Wakefield. He declared "I believe in one God and no more; and I hope for happiness beyond this life. I believe in the equality of man and I believe that religious duties consist in doing justice, loving mercy and endeavouring to make our fellow creatures happy".

He challenged the Church creeds and claimed "infidelity does not consist in believing or in disbelieving. It consists in professing to believe what he does not believe. It is impossible to calculate the moral mischief that mental lying has produced in society".

He thought that the Old Testament was "A history of wickedness that has served to corrupt and brutalise mankind; for my part I sincerely detest it, as I detest everything that is cruel".

"When I see throughout the greatest part of this book (The Bible) scarcely anything but a history of the grossest vices and a collection of the most paltry and contemptible tales I cannot dishonour my Creator by calling it by his name".

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He felt that the belief in the doctrine of redemption debased the moral character of man. "It is by his being taught to contemplate himself as an outlaw, as an outcast, as a beggar, as a mumper, as one thrown as it were upon a dunghill at an immense distance from his Creator and who must make his approaches by creeping and cringing to intermediate beings that he conceives either a contemptuous disregard for everything under the name of religion or becomes indifferent or turns what he calls devout. In the latter case he consumes his life in grief or the affection of it. His prayers are reproaches . . . . He calls himself a worm, and the fertile earth a dunghill and all the blessings of life by the thankless name of vanities. He despises the choicest gift of God to man, the Gift of Reason, and having endeavoured to force upon himself the belief of a system against which reason revolts he calls it human reason . . . . He prays dictatorially. When it is sunshine, he prays for rain . . . . What is the amount of all his prayers but an attempt to make the Almighty change his mind and act otherwise than he does? It is as if he were to say—"Thou knowest not so well as I".

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He argued that St. Paul was a manufacturer of quibbles and the "book of enigmas" called Revelation required a revelation to explain it.

To Paine God's word was "The Creation we behold" by which God spoke universally to man. "Do we want to know what God is? Search not the book called the Scripture, which any human hand might make, but the Scripture called the Creation".

To him disbelief was impossible. "The only idea man can affix to the name of God is that of a first cause, the cause of all things. And incomprehensively difficult as it is for a man to conceive what a first cause is, he arrives at the belief of it from the tenfold greater difficulty of disbelieving it. Everything we behold carries in itself the internal evidence that it did not make itself. Every man is an evidence to himself that he did not make himself, nor his grandfather, nor any of his race; neither could any tree, plant or animal make itself; and it is the conviction arising from this evidence that carries us on, as it were by necessity to the belief of a first cause eternally existing, of a nature totally different to any material existence we know of and by the power of which all things exist; and this first cause man calls God".

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Paine argued that the only parts of the Bible which gave any idea of God were some chapters in Job and in the 19th Psalm.

He felt that the Christian system of faith was "a species of atheism, a sort of religious denial of God. It professes to believe in a man rather than in God." It is a compound made up chiefly of manism with but little deism and is as near to atheism as twilight is to darkness. It introduces between man and his maker an opaque body, which it calls a redeemer as the moon introduces her opaque self between the earth and the sun".

Paine horrified contemporaries by claiming "That which is now called natural philosophy, embracing the whole circle of science, of which astronomy occupies the chief place is the study of the works of God and of the power and wisdom of God in his works and is the true theology".

"The Almighty lecturer by displaying the principles of science in the structure of the universe has invited man to study and to imitation. It is as if he had said to the inhabitants of this globe that we call ours 'I have made an earth for man to dwell upon and I have rendered the starry heavens visible to teach him science and the arts. He can now provide for his own comfort and learn from my munificence to all, to be kind to each other'".

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Paine contended that much religious teaching was a pious fraud, which was maintained by those who made a living by preaching it.

Paine believed in a future life. "I content myself with believing that the power that gave me existence is able to continue it in any form and manner he pleases, either with or without this body and it appears more probable to me that I shall continue to exist hereafter than that I should have had existence as I now have before that existence began".

To him sectarian differences did not matter. "All believe in a God. The things in which they disagree are the redundancies annexed to that belief and therefore, if ever a universal religion should prevail, it will not be believing anything new but in getting rid of redundancies and believing as man believed at first".

Paine, who claimed that he was a citizen of the world and who was always on the side of individual liberty against those who would curb it, went to America and during the American War of Independence wrote pamphlets like his famous "Common Sense". A supporter of the French Revolution, he was a member of the Convention. As a moderate, however, he was imprisoned and was lucky to escape with his life. Returning to the United States in 1802, he spent his latter years on his farm there, socially ostracised because of his unorthodox religious beliefs. Ridiculed as he may have been, Tom Paine was one of those men, whose honesty of thought ultimately made possible the acceptance in the western world of a respect for the individual and his rights, which is today one of our most valuable inheritances.

IT OCCURRED TO ME

Muriel Hilton

THERE are some who deplore the time that young people devote to amateur dramatics. Surely it all depends upon the plays in which they are acting. Many undoubtedly do not merit all the time and energy lavished upon them, but to take part in a worth-while play can leave a lasting impression on the young actors and actresses.

When Margaret was fourteen she played in Thornton Wilder's play "Our Town", and it was undoubtedly one of the most important experiences of her young life. When she came to stay, and during an early morning walk in the woods, she told me all about it and especially about the last scene which had moved her by its beauty and significance. Emily—one of the characters in the play—discovers that it is possible for the dead to return to their daily life on earth, and though the other people in the cemetery beg her not to do this, she decides that she will, and chooses the day of her twelfth birthday. The experience is devastating as she was told that it would be. No one seems to realize the importance of life while it is being lived; they are oblivious of each other's feelings; unaware of the significance of the day. The moments of this precious occasion rush by; people fulfil their duties with mechanical routine and Emily cries out and implores to be sent back to heaven. And when she arrives back, one of the characters sums it all up. He says bitingly, "Now you know, now you know! That's what it was to be alive. To move about in a cloud of ignorance; to go up and down trampling on the feelings of those . . . of those about you. To spend and waste time as though you had a million years. To be always at the mercy of one self-centred passion or another. Now you know . . . that's the happy existence you wanted to go back and see . . . . Now you know them as they are; in ignorance and blindness."

"It is terrible," said Margaret, "how much we take for granted . . . how much we lose."

That was some time ago, but Margaret came to stay with us again recently, and she still talked of "Our Town".

I'm not sure though that the Religious Education homework which she had to do seemed very important, for after learning some Biblical history and Passages, she said, "I don't know what all this has to do with religion. A lot of it seems dead to me." Then I asked her what she thought religion was really about and she went on, "It's how you look at life from day to day, moment to moment. It's being aware of the here and now. It's that wonderful feeling you get when you've been reading great poetry and you can't really put into words how you feel . . . ."

For her, a lover of poetry, the religious and poetic experience were one and the same, and as she went on talking it struck me that playing in "Our Town" had left an unforgettable impression that will always be of value to her.

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The blossoms have long drifted away from our little pear tree, and now the familiar shapes of the growing fruit are seen amongst the green leaves. It is not usual these days to see "sermons in stones" or in anything else for that matter, but I never see the April blossom without thinking of Robert Collyer's sermon on "The Overplus of Blossom". I like reading or hearing it every year. He talks about the blossom that never bears fruit, the overplus that is beautiful in itself, and that it is impossible for all the good impulses of youth to find fruition. Our thoughts vary with the contemplation of the blossom on the trees. I can never behold it without remembering Keats's lines in his "Ode to Melancholy".

"She dwells with Beauty—Beauty that must die;
And Joy, whose hand is ever at his lips
Bidding adieu;"

There is always in April to me the sense of the transience of beauty, its fleeting wonder. And not only of beauty, but the inevitable changing quality in human relationships. The excitement of first occasions, the shy swift rapture of first

(Continued on next page)

JESUS OF NAZARETH

THE HISTORICAL PERSONALITY

By Francis Terry

UNITARIANS are frequently challenged to say what they think of Jesus. Any attempt to give a general answer to this must depend in the first place upon the full and free personal testimony of individual Unitarians. So here are one man's views.

I have quite definite personal opinions about what Jesus was doing. He was a Jew who felt himself called to proclaim and initiate the last stage of human history. The central feature of this situation consisted in God's willingness to take his people, the Jews, into *direct* relationship with himself, by putting his spirit into the hearts of all who would receive it, instead of ruling them indirectly, through the Law and the Prophets, as theretofore. In this way, they would become the embodiment of a higher and more spiritual type of humanity, with gifts and powers unknown before. This new spiritual humanity would ultimately include all mankind, and not only the Jews. But Jews must not try to bring this about by deliberately converting the Gentiles, they must leave them in God's hands. Such a course of action would in the end be fully justified by God, probably in a blessed millennium on earth, and certainly in a glorious resurrection beyond. In effect, Jesus was inviting his countrymen to become an hereditary fellowship of unobtrusive, non-political, unitarian quakers.

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I do not think that Jesus claimed a greater position for himself than was necessarily involved in being an initiator. He led man into the Kingdom of Heaven (i.e., direct collaboration with God); but there his leadership ended; the Kingdom was not his but God's. He acted as representing the Son of Man (i.e., the new humanity), but not to the exclusion of others—for I agree with those scholars who regard the term as a corporate one. When his followers felt spiritually impelled to hail him as Messiah, he took care to deprive this gesture of authoritarian implications. He combined outspokenness with personal humility. He did not intend to found a church and took no steps to perpetuate his own influence. His mission was to Israel as a people; and he was too whole-hearted to provide any alternative in case of failure.

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Thus the crucifixion and repudiation of Jesus by Judaism were the end of everything that he had himself envisaged. In these circumstances, perhaps he would have wished to be one of the forgotten men, known only to God, whose unacknowledged influence prepares the soil for later harvests. But he was not forgotten. Apostolic and Pauline Christianity begins as the genuine offspring of the spirit of Jesus, and transmitted much true information about him. But new men, facing new situations, continued to ascribe to Jesus the origination of a religion which was becoming increasingly different from anything which he had intended. Thus Christianity comes to present a distorted picture of Jesus. Instead of simply turning men towards God, this ecclesiastical Jesus bids them rely upon himself; instead of referring them to their own conscience, he calls on men to submit to authoritative rulings. This is a different sort of man, with a different sort of religion.

Christianity is not simply a falling-off from the religion of Jesus. With its faults, it had also its virtues, and its distinctive contribution to the spiritual heritage of mankind. It has produced a "Christ-image" which is a great and noble religious symbol. But this symbol is not the same as the actual man, and must not be allowed to hide him—for imagination must not obscure facts, and truth about persons is more important than symbolism. I often find it necessary to distinguish between Jesus and Christianity and sometimes to choose between them. On these occasions, I am nearly always for Jesus and against Christianity.

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The

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meetings, those following weeks when the blossom was on the trees, the dew on the grass, cannot be maintained. Time brings the wind that blows the shining petals away. We have to descend from the heights, grapple with the "fearful joys", make our daily and more pedestrian ways bear fruit. It is heart-breaking for parents to see their children leaving their April days behind, the overflowing days of shining innocence and delight, and yet they have to learn to be philosophical about time's inevitable changes and accept them. Nothing remains the same, and yet, though the radiance of the blossom vanishes, there is always the memory, the lingering sweetness, the sense of the immortality of beauty and love, and like Emily in "Our Town", there is the knowledge that one must be always receptive, aware of the importance of things while we still have them.

★

It is an extraordinary experience to hear the voices of those who are no longer with us. Through the medium of the gramophone record we are now able to listen to famous singers, performers in various spheres and others who have enriched our lives. There is now a record of Walter de la Mare talking, speaking his own poems and recalling an episode in his youth. It is a most beautiful recording and a moving experience to listen to this well-loved poet whose voice enhances the words he speaks. (This is not always so by any means, for poets can be very disappointing when they read their own works.) It is a record for all who love poetry. I have never felt the true meaning of the last verse of his poem "Farewell" until I heard him read it :—

"Look thy last on all things lovely,
Every hour. Let no light
Seal thy sense in deathless slumber
Till to delight
Thou hast paid thy utmost blowing ;
Since that all things thou would'st praise
Beauty took from those who loved them
In other days."

North Midland News

The G.A. President, the Rev. A. W. Vallance, the honoured guest at the North Midland District Spring Rally (May 9th) was on home-ground when he visited Mansfield. He mentioned in his address that he was christened in the Old Meeting House, and that it was there, at the age of 17, he felt constrained to enter the ministry.

• • •

A most beautiful oak reading-desk, made and carved by the President of the Congregation, Mr. F. Pratt, has been presented to the Derby congregation.

• • •

For the summer months, the Rev. S. E. Bowen has taken charge of the Belper pulpit.

• • •

Mr. A. W. Isaac, President of the Boston church has been elected a member of the Borough Council.

• • •

Miss E. Wooley has resigned from the superintendency of the High Pavement Sunday School. Her name first appears in School Reports in 1915. Miss Wooley was presented with a travelling clock and a letter expressing the regard and esteem of her many friends at High Pavement.

• • •

An interesting note appears at the end of the May issue of the Great Meeting (Leics.) calendar : Chapel Attendances. Average at Worship on Sundays. April, 1959—93. Last year—64.

• • •

The Narborough Road (Leics.) friends joined with Gt. Meeting at the last Family Social and offered a "return" invitation for May.

• • •

In March, the Hinckley Sunday School participated in a demonstration of their Candle-Lighting Ceremony at a North Midland Sunday School Association meeting.

• • •

After 35 years as Secretary of the Old Meeting House, Miss E. A. Birks has resigned the office. As a token of regard and thanks, Miss Birk was presented with a tea-making alarm-clock.

The Peace Fellowship.—Peace is at the centre and soul of every man's thoughts today. There could hardly be another time in history when the lines of communication were so flooded with thoughts of peace, and, naturally, the Annual Meeting of the Unitarian and Free Christian Peace Fellowship, on Tuesday, April 7th, 1959, at Leeds, was well attended. The outstanding success of the Save the Children Fund, Lent (1959) Appeal, which stands at the time of writing at well over £300, was certainly the bright spot of the year.

The Secretary, The Rev. John Gill, asked to be relieved of his duties and The Rev. Elspeth R. Vallance volunteered to take over this difficult task.

(*Continued from previous page*)

The Jesus whom I acknowledge did not set himself forward as the type of human perfection. We have no evidence of his personal qualities or mode of behaviour in the circumstances of every-day life, and he was never a husband or a father. We know him only as a man fulfilling a religious mission. In this he is nearly always on the unorthodox side and opposed to the claims of tradition. He shows remarkable insight into the ways of God and the capacities of the human spirit. He goes forward in a faith which trusts God to the point of extinction. The challenge of his cross can free men from the delusions of the world and lift them above the apparent verdicts of history. I know of no man to whom I owe a greater spiritual debt.

All this, however, depends upon my personal view of matters which are much disputed, often very technical, and on which men better qualified than myself hold views quite contradictory to mine. It follows that I must not expect that my co-religionists will all agree with me. I must not even expect them to be as interested as I am in these questions of ancient history. The personality of Jesus is involved in too much uncertainty to provide a basis or centre for religious fellowship. But I still wish to be able to bear my own testimony to him.

THE CALENDAR OF THE CHURCHES

SUNDAY, JUNE 21, 1959

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. W. B. Tavener
ABERYSTWYTH, New Street, Meeting House, 11, Rev. J. H. Ceiriog Davies
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. Vallance
AINSWORTH, Unitarian Church, Knowsley Road, 3 and 6.30, Rev. L. Mason
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 11, Rev. S. Spencer
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30 and 6.30, Dr. H. J. McLachlan
BIDDLE GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. R. H. Barker
BILLINGSHURST, Free Church, High Street, 11, Rev. R. Tayler
BIRKENHEAD, Unitarian Church, Bidston Road, 6.30 (June 28) Rev. Maurice Johnson
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
BIRMINGHAM, Waverley Road, Church and Hurst Street Mission, Small Heath, 6.30, Mr. N. Tench
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
BOLTON, Bank Street, 2.30, Sunday School, 10.30, Rev. Joyce Hazlehurst, 6.30 Mr. Leslie Proctor
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arthur J. Long
BOLTON, Walmsley, 3.15, and Halliwell Road, 6.30, Rev. Kenneth Wright
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
BRADFORD, Broadway Avenue, 3.15, Mr. W. Lloyd
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
BRIDGWATER, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. Wm. Millar
BRIDPORT, Unitarian Chapel, 11, Rev. G. Randall Jones
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
BRISTOL, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. Nicholson
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. L. Hallworth
BURY, Bank Street, 11 and 6.30, Rev. F. M. Ryde
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
CARDIFF, The West Grove, Unitarian Church, 6.30, Rev. Roy Jones
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Mrs. Inez Hyde
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Sunday School 11.15 and 6.30, Rev. John M. Quirk
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Rev. Edric H. Shaw, 6.30, Miss Wraith
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Supply
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
COVENTRY, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. Mirrer
CREWE, Free Christian Church, Bath Street, 6.30, Supply
CROYDON, Unitarian Church, Wellesley Road, 11, Rev. J. P. Chalk
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk
DENTON, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cotton
DERBY, Friar Gate, Unitarian Chapel, 6.30, Supply
DITCHLING, Old Meeting House, 10.45, Rev. W. Waddington
DONCASTER, Free Christian Church, Hall Gate, 11, Mr. Leonard Smith, 6.30, Mr. R. H. Terry
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. Whitehead
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. Norman Kershaw
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Whitehouse
DUNDEE, Unitarian Church, 53, Constitution Road, 11, Supply
EDINBURGH, St. Mark's Church, Castle Terrace, 11, Principal Duncan
EXETER, George's Chapel, South Street, 6.30, Rev. Dr. F. D. Meyer-Kasnow
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
GLASGOW, St. Vincent Street, Unitarian Church, 11, Supply
GLOSSOP, Fitzalan Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. Cornell
GLOUCESTER, Barton Street, 3, Rev. John M. Quirk
GUILDFORD, Ward Street Church, 11.15, Rev. R. Nevil Gore
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. G. J. Price
HALIFAX, Northgate End, 10.45, Rev. J. B. Towers
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. Dennis Hilton
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. E. A. Davies
HORSHAM, Worthing Road, 11, Rev. J. Martin Hall
HUDDERSFIELD, Fitzwilliam Street, 6, Rev. T. B. Towers
HULL, Park Street Church (Unitarian), 6.30, Rev. Ernest Penn
ILMINSTER, Market Place, Unitarian Chapel, 6.30, Rev. T. M. Warner
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. D. L. Gilland
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Supply
LEWES, Westgate Chapel, 11, Rev. [illegible]
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kendall
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Tindall
LIVERPOOL, Bootle Free Church, 11, Rev. C. A. Piper
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. Kenneth Withers
LIVERPOOL, Gateacre Chapel, 11, Rev. Stanley R. Butler, 6.30, Dr. S. J. Kennett
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. Piper
LIVERPOOL, Hope Street, 6.30, Rev. S. B. Butler
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. B. Storey
LONDON, Bell Street, Edgware Road, 6, Rev. Walter M. Long
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. F. Hankinson
LONDON, Brixton Effra Road, 11, Rev. E. G. Lee
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. Graham Sharp
LONDON, Forest Gate, Upton Lane, 6.30, Rev. E. G. Green
LONDON, Golders Green, Hoop Lane, 11, Rev. John Kielty, 6.30, Miss M. Stevenson
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. Ralph E. Goodman (also 11, 1st Sunday in the month)
LONDON, Hampstead, Rosslyn Hill, 11, Rev. Ronald P. Mace
LONDON, Highgate Hill, Unitarian Church, 11, Rev. K. C. Thompson
LONDON, Ilford High Road, 11 and 6.30, Rev. T. E. Dalton
LONDON, Islington, Upper Street, 6.30, Rev. A. V. Fox
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
LONDON, Lewisham Unitarian Church, High Street, 11, Dr. [illegible]
LONDON, Leytonstone, Lea Bridge Road, Leyton Green, 6.30, Rev. A. Peacock
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. John Kielty
LONDON, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Mr. [illegible]
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Miss M. K. Garry
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. E. W. Deakin
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Supply
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Rev. David C. Doel
MANCHESTER, Cross Street Chapel, 10.45, Rev. A. B. Downing, 6.30, Rev. S. Bishop
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bonner
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Waring
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Mr. Wm. McMillan
MANCHESTER, Renshaw Street Mission, 6.30, Rev. B. L. Hopkin
MANCHESTER, Stand Chapel, Whitefield (June 28) 10.45 and 6.30, Rev. Barbara Thomas
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
MARPLE, Unitarian Hall, 31, Stockport Road, 11 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Supply
MIDDLETON, Old Road Chapel, 3.15, Rev. David C. Doel
MORETONHAMPSTEAD, 3, and NEWTON ABBOT, 6.30, Rev. C. G. Tiddy
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Storer
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. John Mather
NORTHAMPTON, Kettering Road Church, 6.30, Rev. H. L. Short
NORWICH, Octagon Chapel, Colegate, 11 Rev. J. A. Kennedy
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
OLDHAM, Lord Street Chapel, 10.45 and 6.30, No Services
OXFORD, Manchester College Chapel, 11.30, Rev. E. Sherwell Price
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30, 2 and 6, Rev. A. L. Fishlow
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. Gordon L. Clarke
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. E. H. Kemsley
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dimble
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church 6.30, Rev. John R. Sturges
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. W. Stephenson
RINGWOOD, Hants, The Meeting House, 11, Rev. Francis Terry
RIVINGTON CHAPEL, nr. Horwich, Lancs, 3, Rev. R. I. Pritchard
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. Barr
ROTHERHAM, Church of our Father, 10.45 and 6.30, Rev. E. Phillips
SALE, Atkinson Road, 11, Rev. John Gill
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson
SHEFFIELD (Attercliffe), 6.30, Mr. A. Graves
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. Sorrell
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Student
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. Francis Terry
SOUTHEND-ON-SEA, Darnley Road, 6.30, Mr. J. Hallam
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. B. Blackburn
ST. HELENS, Corporation Street, 6.30, Supply
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. Williams (also 11, 2nd Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. Baker Short (also 11, First Sunday in the month)
SWANSEA, Penmaen Free Christian Meeting House, 11, Rev. L. Baker Short
SWINDON, Swindon Hall Road, 2.30 and 6.30, Rev. P. B. Godfrey
TAUNTON, Mary St. Chapel, 11, Rev. Wm. Millar
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. Kenner
TODMORDEN, Unitarian Church, 10.45, 2.15 and 6, Rev. L. Hallworth
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. Charles Eaton
TROWBRIDGE, Conigre Unitarian Church, 6, Rev. S. Spencer
WAKEFIELD, Grove Street, 10.30 and 6.30, Rev. Eric Wild
WATFORD, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month)
WALLASEY, Memorial Church, Manor Road, 11, Devotional, 6.30, Rev. E. H. Shaw
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30, Sunday School
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. Williamson
WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, first Sunday in the month)
WHITBY, Flowergate, 2.30, Rev. G. W. Parkinson
WILMSLOW, Dean Row, 10.45, Dr. E. A. Whitley, Styal, 6.30, Rev. A. B. Downing
YORK, St. Saviourgate Chapel, 6.30, Rev. J. S. Patrick
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MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Supply
VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. Hewett

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Sychtwn, Cardiganshire.—The 25 families connected with the only chapel in this village have already contributed £400 towards the erection of a new schoolroom. They still need £600 to complete the work—which must be done. Can you help with a small sum? Donations gratefully acknowledged by Rev. D. Jacob Davies, The Manse, Allyplaca, Llanybydder, Carms.

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